

SEP 27 1901

# Olive-Tree



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
ZECH 4:11-14

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES --  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV 11:3,4

## CONTENTS

|                                  |     |                            |     |
|----------------------------------|-----|----------------------------|-----|
| QUESTIONS OF THE HOUR, . . . . . | 261 | MONOGRAPHS, . . . . .      | 279 |
| NEWS OF THE CHURCHES, . . . . .  | 266 | EDITORIAL NOTES, . . . . . | 291 |

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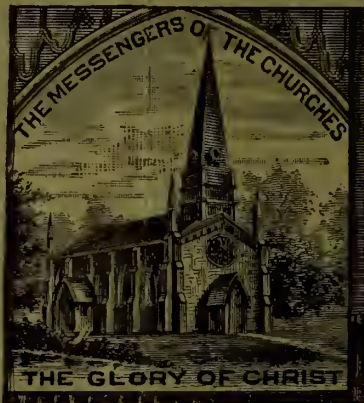
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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1901.

9.

## QUESTIONS OF THE HOUR.

### THE MOTIVE IN FOREIGN MISSIONS.

*Rev. J. M. Foster, Boston.*

It is a common objection to Christian morals that they offer a future reward, and that there is a greatly higher motive in doing good for goodness' sake. But in reply to this fantastic and overstrained objection, we would say that self-regard is not selfishness, and Christianity does not propose future reward as the motive for goodness. The believer's motive is the love of the Lord Jesus Christ—that and only that. The assurance of a future reward reinforces the real motive, but only because the reward is the perfection of the motive. The Master's approval is the Christian's great concern. And to this end he obeys His parting command, "Go ye into all the world and preach the gospel to every creature."

*Believers engage in the enterprise of foreign missions because their own discipleship depends upon it.* The words of Christ reveal who are the greatest in the kingdom and their reward. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no

wise lose his reward." These words teach three things: 1. That gifts and endowments are the lowest and least important, because a man may, like Balaam, be a prophet and not a child of grace; that character and morality are better, but secondary, because the pharisee has their outward form, without the life; and that faith in Jesus Christ is first in importance because it is the foundation of discipleship. 2. That the reward here and hereafter is the reflex benefit accruing to the possessor of true Christian character and life. God is the reward of His people. Discipleship is essential to receiving God. Character and morality increase our capacity for receiving Him. Gifts and endowments are means of enlarging the temples in which God dwells. 3. The reward is identical for all who stand on the same level. Those who receive the prophet in the name of a prophet have the prophet's spirit and shall receive the reward of the prophet. The woman of Sarepta, who baked cakes for the prophet, will receive Elijah's reward, though he stood before Ahab and invoked judgments of heaven upon the wicked king. The unknown knight who clapped Luther on the back as he came from the Diet at Worms and said, "Well done, little monk!" shared the prophet's spirit and would share Luther's victory and Luther's crown. The American troops who guarded the base of supplies shared the honors of Santiago equally

with those who stormed the enemy's works. "As his part is that goeth down into the battle, so shall his part be that tarrieth by the stuff, they shall part alike." When William Carey was embarking for India in 1793 he said to Dr. Andrew Fuller, "I am going down into the pit, you hold the ropes." All cannot go into the field. But those who remain at home and by their prayers and sympathy and intelligent financial support hold the ropes will share the reward of grace here and glory hereafter equally with those who go down into the mines to find precious jewels for the Redeemer's crown. To possess the spirit of a disciple that makes us long and seek for the discipling of the nations secures for us the reward of foreign missionaries.

*The work of foreign missions rests upon believers as the obligation of an unpaid debt.* The Boxer movement has brought the nation of China under a great debt. An indemnity of hundreds of millions of dollars is laid upon that nation by the other Powers. The Church of Jesus Christ is under a much heavier indemnity than China to the nations of the world. The obligation of a debt rests upon her to carry the gospel to every creature. China is required to give a satisfactory guarantee that this indemnity will be paid and her creditors have become her bondsmen. The Church has given bond—the bond of her fealty to Christ that she will discharge this debt that she owes to the nations to go into all the world and disciple all nations. Paul said: "I am debtor both to the Jew and the Greek, both to the wise and the unwise." The apostle was not under obligation because the people of these different nations or classes had helped him personally. That was not the ground of his indebtedness. But his obligation arose from the consideration that Jesus Christ, the Son of God, had given His life for the salvation of sinners, and

that He had laid upon him the obligation to proclaim that salvation to the perishing, and that they had a claim upon him so sacred that their blood would be upon him if he refused or neglected to discharge it. We are not surprised, therefore, that he had such a burning enthusiasm for the salvation of perishing sinners. Paul's burning zeal left its impress on Antioch, Philippi, Ephesus, Thessalonica, Athens, Corinth and Rome. The secret of his ardor is stated thus: "As I am allowed of God to be put in trust with the gospel." He was a trustee. We often read of defaulters—men purloining trust funds. Now, what better is the Church that withholds the gospel? Queen Elizabeth admired the Earl of Essex, and bestowed many favors upon him. But when he reproved her he was sent to the Tower. She gave him a ring and told him to send it to her in case he was condemned and she would pardon him. He was found guilty. He sent the ring by a countess. But she kept it, and he was executed. The gospel is committed to us to convey to the perishing. Shall we keep it from them and let them die? The Covenanters of Scotland slew Archbishop Sharp chiefly because he held the letter from King Charles II. containing a pardon for nine ministers who had been condemned to death in Edinburgh until they had suffered martyrdom. The Church holds the pardon from the King of kings to the men of this generation. If we do not give it to them while they live it will be forever too late. "O Son of man! I have set thee as a watchman to the house of Israel. Therefore, thou shalt hear the word of My mouth and shalt warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die! If thou dost not speak to warn the wicked from his way, he shall die in his iniquity, but his blood will I require at thine hand."

*The success of foreign missions is the infallible proof of the divinity of Christianity.* Paul's discourse on Mars' Hill in the Athenian Areopagus is a model of philosophical preaching. It had encouragement and warning for all classes before him. It adroitly avoided antagonizing their prejudices or idolatry. It appealed to the highest motives of which they were capable. It let them up step by step to the incarnate God, who was to judge all men and whose appointment had been sealed by His resurrection from the dead. But his effort was all but a failure. He left Athens in bitter disappointment. And as he traveled the forty miles down to Corinth he no doubt resolved that he would never pursue that method again. He said to the Corinthians: "I came to you, not with the excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified." At Athens he had avoided antagonism and saved himself from persecution. But that was the weakness of his effort. In Corinth he met the enemy face to face, and through much suffering he won his way into their hearts. And he was persuaded that this was God's way. It is the way of the cross. "For I think that God hath set forth us, the apostles, last, as it were, appointed to death. Unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. And labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. For we are made a spectacle unto the world, and to angels, and to men." When we think of the 40,000 Chinese Christians slain by the Boxers, and the missionaries with their wives and

children given over to death, our souls cry out against the inhuman and satanic agents that perpetrated these dark crimes. But when we reflect that God has set forth these missionaries and their families and converts last, appointed to death that the hearts of the Chinese people might be subdued unto the obedience of faith, we cannot help saying: "Even so, Father, for so it seemed good in Thy sight." Rev. Henry C. Mabie, D.D., Secretary of the American Baptist Missionary Union, in his address before the Ecumenical Council at New York, emphasized the fact that Christians were Christ's witnesses. This is repeated in the New Testament 175 times. The word means a martyr. Stephen was the first witness. Christ's witnesses bear about in their bodies the dying of the Lord Jesus. They have fellowship with Him in His sufferings. "They overcome by the blood of the Lamb and by the word of their testimony." There are too many in our day pursuing Paul's course at Athens. It is the easy, popular and brilliant way. But it is the barren way. What we need is Paul's way in Corinth. "I was among you in weakness and in fear and in much trembling." The Holy Ghost could use him, because self was crucified. "It is not by might nor by power, but by My spirit," saith the Lord. When Sir John Lawrence was asked what methods secured his successful campaigns, he answered, "Not methods, but men." The Church needs men full of the Holy Ghost, whose hearts are aflame with the love of Christ, who can say, "The love of Christ constrained me." "For me to live is Christ." "He loved me and gave Himself for me." Paul, the model missionary, said, "Be strong, quit you like men." A province in a distant part of China revolted. The king thought it could not be recovered. His general said, "I will conquer them." The king said, "Have you considered that

the distance is so great that the mules would consume all the provisions they could carry before reaching the invading army?" "I have considered this," the general replied. "I will march until our supply is exhausted. Then we will squat down as farmers and raise a crop. Again we will march until our supply is consumed, and then repeat the farming process. Within three years we will subdue the rebels." "Go and prosper," said the king. The Church is in this world-wide campaign. It must be self-sustaining. It will prosper by the self-denying consecration of His people.

*The believer's undying faith in the power of the gospel.* In writing to the Christians at Rome, Paul said: "I am not ashamed of the gospel of Christ." There were reasons assigned then as now for being ashamed of the gospel. The Kingdom of Christ was insignificant compared with the Roman Empire. The Roman army was the terror of the world. The laws, the statesmen and the civil tribunals of Rome were the admiration of all men. The arts, the science and the literature, the wealth and civilization of Egypt, Babylon and Greece found a patron in Rome. The religions of the world had found a suitable home in the city of the seven hills. The ambition of every youth in all the crown provinces was to visit Rome. The glory of all lands was concentrated in the city of the Tiber. In comparison with Rome, the kingdom that is not of this world was ridiculously small. "Its bodily presence was weak and its speech contemptible." It had no armies, no wealth, no governmental support. Scholars, generals, millionaires and civil officers were not among the followers of the Nazarene. Nevertheless, Paul knew that the kingdom of the stone would smite the image upon its feet, making it as chaff of the summer's threshing floor, driven by

a rushing, mighty wind, and the stone would become a great mountain and fill the whole earth. "I am not ashamed of the gospel of Christ." And to-day the missionaries say so. In spite of the commercial and cormorant imperialism that prevail, we are sure that the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

Another reason given for being ashamed of the gospel was its apparent failure. The church at Corinth was a fair sample of Paul's work. In his first letter to that church he points out their lack of unity, lax discipline and erroneous doctrine. The gospel demands pure lives. And yet that church fellowshipped one guilty of an offence not even named among the Gentiles, that a man should have his father's wife. Instead of suspending him for incest, and mourning over the wrong, they kept him in their communion. At their sacramental feast some drank to excess and were guilty of bacchanalian disorders. The gospel demands pure doctrines. And yet there were those in that church who denied the resurrection. The gospel demands the unity of the church, and yet there were factions in that church, some of Paul, some of Apollos, some of Cephas and some of Christ. But the apostle was not discouraged. The real state of the Church in this sinful world, with a membership partly unregenerate, and the best only partly sanctified, was different from the ideal state in the upper sanctuary. God, the Father, was in the Church, and He that had begun the good work would carry it on until the day of Jesus Christ. The Son of God was in His Church, and He would not fail nor be discouraged until He had brought forth judgment unto victory. The Holy Ghost is incarnate in the Church, and He is the power of an endless life. "I am not ashamed of the gospel of Christ." The Church to-day is compassed

with infirmities. Her weakness is her worldly conformity. The world within is her implacable foe. But still God loves her. She is the Church of the living God, the pillar and ground of truth. And she will one day arise and put on her strength and conquer.

A third reason for being ashamed of the gospel was the means employed for its establishment. "It pleased God by the foolishness of preaching to save them that believe." The preaching of the cross was an offense everywhere. It was a stumbling block to the Jews and foolishness to the Greeks. Nevertheless it was the power of God unto salvation. When Dr. Morison was leaving New York for China in 1807, he was offered free passage by an American captain. As he boarded the ship, the captain said, "And so you really expect to make an impression upon China?" "No, I do not," he replied; "but I expect God to do so by the preaching of the gospel." While in Corinth, we read that "Paul was pressed in spirit." In the New Version it reads, "He was seized upon by the Word." When the gospel seizes a man and he preaches salvation by the death and resurrection of the Son of God, clothed in our nature, the gospel has a revealing, and convicting, and converting power in the souls of the hearers. It arrests attention, awakens interest, breaks the human will, overwhelms with a sense of shame and sickness new hopes and aspirations. Augustine said: "The Church owes Paul to the prayers of Stephen." The prayers of the perishing missionaries will save China for Christ. Men ask us, "How do you expect that the opium traffic in China and the liquor traffic in Africa, and the saloon system in America, and the cormorant trusts and Sabbath-breaking corporations, and Mormon polygamy, and scandalous divorce legislation, and virulent race hatred, and the miscarriage of

justice at the polls, and the degradation of honor in our legislative halls, are to be banished from the land?" We reply, "The power of God—the gospel of Christ—will accomplish all this." The gospel is the divinely appointed remedy for the sin-sick and dying political being which we call the organic people. Society must be saved all together or perish all together. The nations must come into the kingdom or perish from the way.

*The gospel in the hearts of God's people, leading them to entire consecration, subdues the world to Christ.* In 1740 we had a revival. Its characteristic was preaching the gospel. In 1858 we had a revival. Its distinguishing feature was prayer. Now we need another revival. Its chief feature will be dedication of business to God. Christians must learn that they are doing business for Christ.

John R. Mott, in his book, "The Evangelization of the World in the Present Generation," describes the work of the U. P. Church of Scotland in Manchuria, a country 800 miles long and 500 wide. Since 1871 they have established mission stations fifty miles apart, from north to south, and from east to west. And within a few years they will have the Bible in the hands of every Manchurian. He also describes the work of the past decade in Uganda, South Africa. Within a radius of 200 miles mission stations are established fifty miles apart. These are conducted by native missionaries. Only two foreign missionaries have charge of the work. What has been done in Manchuria and Uganda may be done in any land. The native converts are more enthusiastic missionaries and more liberal givers than the home Christians. The Bible is translated and printed in all the great languages. Let the Church furnish the means and every human being can have the gospel in his own tongue before he dies.

## NEWS OF THE CHURCHES.

### ABROAD.

LATAKIA, SYRIA.—The missionaries in Syria are apt, for obvious reasons, to fall behind in their correspondence during the summer months. A letter, however, from Rev. James S. Stewart, dated July 20, contains some items of interest :

The money for the building came in good time. If we can get stones fast enough, the walls may be almost com-

best man now for evangelistic work, in any place outside of Latakia. Gebra George is still teaching at Melky. I expect to hold a communion at Gunaimia and also at Inkzik this summer. The work at Tartous goes on as usual.

The government agents made an effort to destroy the mission house in Bahamra some three months ago. The Consul came here to see about it, and returned to Beirut, but sends a despatch that the



LATAKIA, LOOKING WEST.

plete by the end of next week. The carpenter work is going on in the meantime. It will not be ready for use by September 15, but we can dispose of Miss Edgar in some way until the house is finished.

Just a week ago I took the family to Kessab. The climate there is fine. I came down yesterday. Mr. C. A. Dodds counts on spending the summer here.

Najib Haddad has taken his family out to Gunaimia for the summer. He is our

affair is settled. We anxiously await a letter from him.

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On Wednesday, Aug. 7, Miss Mattie R. Wylie, of Syria, and Miss Mizpah Easson, daughter of Rev. Henry Easson, of Cyprus, left New York for Liverpool, England. Every one will wish them a pleasant voyage. Miss Wylie spent the most of her furlough in addressing congregations and societies on the claims of the Syrian Mission, with special reference

to her own department. Toward the field where she has labored faithfully for so many years, she has turned her face in good spirits and eager to be at her chosen work again. The aged father and other loved relatives are left behind, but Latakia is her home.

MERSINA, ASIA MINOR.—Miss E. M. Sterrett, writing July 3, gives the following items:

Examinations since the annual report was sent you, showed satisfactory results generally, some pupils doing exceptionally well, especially in Bible questions and history. There are those who must be judged by their every-day work and not by final examination. Others there are who are naturally dull, but who do the very best they can with the talents given them. Such as these invariably have my sympathy, and I can exercise an almost inexhaustible amount of patience with them. I have in mind a little girl of about ten years of age, who is a model in deportment, striving to do as nearly right as she knows how. She studies her lessons late and early, but seldom recites one perfectly. Sometimes she will repeat a lesson without a mistake to another girl, but in her intense anxiety to do well in the presence of her teacher, she becomes so confused in class that she either forgets all she knew or mixes things up in such a ridiculous way that one cannot help being greatly amused at times, although sympathy for her puts a restraint upon laughing.

However, slow as she is, we were surprised to learn the other day that she had stirred up the indignation of the Greek women of her quarter to such an extent that they were about to seize and beat her for telling them they were doing wrong to worship pictures. They then tried to make her confess her sin to the priest or be shut up until she would do so. She

came to us, and one of the teachers went and talked to them and made them quite ashamed of themselves. She comes to Sabbath school and service as usual, and I have not heard of their having molested her since.

Most of the Mersina pupils attend the services fairly regularly, and although we cannot see much fruit as an outcome of the year's work, yet we pray that our labor be not in vain.

We are always pleased to have the schools full and to have our time all occupied during the school year, but when vacation comes, it is most welcome. There is then some leisure for letter writing, sewing, making calls and reading, all of these duties being sadly neglected so long as school continues in session.

All the missionaries, teachers and church members are well, so far as I know, both here and in other cities. We hope that the change of work, which is a rest, will fit all for entering upon the coming year with renewed energy.

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An interesting letter from Rev. R. J. Dodds, mailed about the same date, furnishes additional items:

Miss Sterrett is keeping up the Sabbath school, as she did last summer. The attendance is about fifty. The attendance on other services is about the same. It is not bad for the hot weather. Reports from Tarsus, Adana and Auba are encouraging. Michail Luttoof is in Guzne. He holds religious services regularly, and probably does more good than we could under the conditions this year.

Last night we had a delightful prayer meeting by the fountain in the girls' school yard. We have placed a large lamp on a post expressly to facilitate the holding of these out-door meetings, after the manner of the coffee houses. It is right to learn from our enemies, and to do what we

can to make the place of our religious gatherings attractive. To this end we have also kalsomined our chapel.

Through the kindness of the wife of Dr. D. C. Martin, we are in possession of a bath room now in our house. It is a great blessing and comfort. I attribute the good health of the children largely to its use and salutary effects.

CYPRUS.—In a letter, dated July 3, Dr. W. M. Moore writes:

We were very glad to hear of the appointment of Mr. Clarke. I hope that he may be blessed and preserved in health and strength. I do not consider the climate of Cyprus so bad. It is enervating, but the work is more trying than the climate.

About a week earlier a letter came in from Rev. H. Easson, that contains some items of interest:

Mr. Clarke is the helper we have been asking the Lord to send us, and we feel sure he will prove to be the right man in the right place.

I spent last Sabbath in Famagusta. As it was a great fair day, I was not able to get up a Greek meeting, but held an Arabic service in the house of the city doctor. There were thirteen present.

The colporteur at Kyrenia sent me today a printed circular. Its object is to stir up the people against our people and our work in the island. It is full of lies. I will send a copy to the chief secretary of the island, and tell him that it is such falsehoods as these, spoken and written, that caused the burning of our chapel. I will make a complaint against the writer and his associates and ask the Government to try and put a stop to this kind of work.

Dr. Moore and family think of going up to Troodos for a month or so, and we hope it will do them all good.

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The brethren in Cyprus estimate that

it will require about \$1,500 to replace the burned chapel with such a building as will be required for present use. It is hoped that the friends of the work will be willing to contribute the amount of money. But as their plans and estimates have not yet come before the Board, no formal appeal is made. OLIVE TREES, however, is always ready to receive offerings for any department of Cyprus Mission.

CHINA.—The date on which Rev. A. I. Robb and family expect to leave San Francisco for China is Thursday, Sept. 12. Mr. Robb came away from his post last summer with great reluctance, but the enforced furlough has given him an opportunity of seeing many of the congregations and making them more fully acquainted with the needs of his chosen field, and he will go back in many respects more thoroughly equipped for service. It was hoped that some of the licentiates would have volunteered to return with him, but no one seems to have had yet that vision of a perishing world which brought the Lord of Glory to the earth and makes His true representatives restless with a passionate desire to be missionaries of the cross. In prayerful and joyous reliance on the "Lo, I am with you always," he must wait for an associate in the ministry till the exalted Redeemer thrusts out the one whose labors He purposes to crown and bless.

Mr. Robb, however, will be accompanied by Miss Jennie Torrence, who was appointed as missionary teacher in the spring of 1900. She is a sister of Mrs. Robb, and highly esteemed for her personal consecration in the congregation of which she is a member. The testimonials presented to the Board of Foreign Missions by school officials were of the highest order. "We know her," said one Board of Directors, "to be an excellent instructor and a leader

of pupils both large and small. Her character is that of a true woman. You will find her earnest, yet pleasant and always loyal." Another describes her as "a lady of superior scholarship and great energy, possessing in a marked degree that self-control so necessary to the skilled disciplinarian."

Another member of this party will be Miss J. Maude George, M.D. She is the first woman appointed by the Reformed Presbyterian Church as medical mission-



MISS J. MAUDE GEORGE, M.D.

ary, and the congregations will consequently follow her in her chosen profession with special interest. In her application she said: "I do not wish to express any choice of field, but desire to leave that to the wisdom of the Board, knowing that they will seek and obtain Divine guidance." A sentence or two from a letter from Miss Ella B. Everitt, the chief resident physician and attending gynecologist in the Woman's Hospital, Philadelphia, Pa., reveals peculiar fitness for the

service to which she has devoted her life: "Dr. George was one of our assistant residents during the past year, and rendered most efficient service in that capacity. She has a good physique, a fine mind, common sense and a saving vein of humor, is an apt student and a capable physician. Her interest in medicine as well as in her patients was constantly manifested, and she invariably won her way among those entrusted to her care. \* \* \* It is but seldom that I am called upon to recommend one whom I can so cordially endorse for the work she desires to engage in."

But this is only one of many recommendations. Her pastor, Dr. W. J. Coleman, says, among other things: "She has been under my pastoral care for about eight years, and during all that time she has been an effective helper in every good work. She has in particular been a tireless mission worker, taking and holding classes that few others could manage, and all the time holding close to gospel truth in all her teaching. In the Young People's Society she has been a power for good, always there, always taking part, and always serious and spiritual in her influence. She has more of the fervor of devotion and at the same time the possession of good common sense than any young woman I know." Not less favorable is the testimony of Rev. J. C. McFeeters, D.D., whose church she attended when pursuing her medical studies in Philadelphia, Pa.: "In every way and at all times she has shown herself to be socially, spiritually and intellectually a person of very high order. Her devotion to the missions of our Synod and efficiency and enterprise in church work have endeared her to our people. I know of no person whom I could more cordially recommend to do the work of a missionary physician in any field."

The Board has the authority of Synod to send a male physician to China next

year, that Dr. George may give her whole time to the practice of medicine among Chinese women, but in the opinion of many who are interested in the work, it would be advisable for the applicant to spend a year in the study of surgery before going to the field.

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China is more eager for the gospel now than before the awful days of last summer. The missionaries find fewer difficulties in the way of speaking and teaching. They are more cordially welcomed, more fully trusted, and the natives are more ready to hear the Word, and more ready to receive. There is no question now of ultimate triumph. China, as well as India, will throw away her idols and serve the living, true God. The glory of the full, glad day may not come in this twentieth century, but it will come. Bishop Thoburn, who said if one million heathen of India were converted every year it would take more than two hundred years to bring all India to the feet of Jesus, is sure that the glory of God will fill the whole earth ultimately. God is able, and surely He is willing, to bring many million souls into His kingdom this year. If all professed followers of Christ do full service, this will be so.—*Mrs. S. C. Trueheart.*

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Dr. Griffith John has an article in the *Chronicle of the London Missionary Society* on "After Twenty Years: How the Kingdom Grows in Central China," from which we make extracts:

"More than twenty years ago a number of Hwang-pi people joined the church at Hankow, most of whom belonged to a village called San-ku-tsing. About twenty years ago I visited the place for the first time, and spent a day or two with the Christians. One of the converts was an old man named Yang, who seemed to be the most important person in the village.

His granddaughter, a mere girl at the time, was betrothed into an heathen family residing in Hwang-King, a district adjoining that of Hwang-pi. After her marriage she found herself surrounded by heathen practices, and exposed to many temptations. She, however, stuck to her Christian principles, and gradually succeeded in leading her husband into the light of the gospel. About three years since, Mr. Hu, her husband, sent me the family idol, with a note of explanation. He spoke of himself as being a Christian, and of the idol as being of no further use to him, though it had been handed down in the family for more than two hundred years. No sooner was Mr. Hu baptized than he began to propagate the truth among his neighbors. Among those influenced by him was an old man named Lei. When he came before us as a candidate for baptism we were very much struck with his venerable appearance and evident sincerity. One of the first things he did after his baptism was to offer his house as a gift to the mission, on the condition that we would help the Christians to turn it into a suitable meeting house. The offer was gratefully accepted, and the needful alterations and repairs were forthwith proceeded with. As the result of our united efforts we have at Lei-Chia-fan, the old man's village, a beautiful little sanctuary, where from fifty to a hundred converts meet regularly for worship. On Sabbath last the chapel was crammed with Christian believers, and at the close of our midday service no less than thirty-six persons were baptized, of whom thirty-three are adult believers. We had a most inspiring service—a service that will not soon be forgotten by either the converts or ourselves.

"And this is not all. The country all around Mr. Lei's village is in a state of wonderful preparedness for the gospel. It

is my impression that we shall witness great accessions to the Church in the whole of that region within the next two or three years. Hwang-Kang is the last county in Hupeli to come under our influence; but I shall be greatly disappointed if it does not turn out to be one of the most fruitful.

"It was impossible to start such a work in such a district without creating a certain amount of opposition on the part of the enemy. The Christians at Lei-Chia-fan have been tried in many ways from the very beginning; but old Mr. Lei has proved himself to be a tower of strength to the little church whenever assailed. During the excitement of last year the work was severely tested, and some of the Christians were sorely tried. At Li-Chia-tsi, a market town in the vicinity of the Lei village, we had one convert, and he was driven out of the place. At Tsang-tsze-pu, another large town only three or four miles from the Lei village, our house was attacked and the station broken up for the time. The enemy thought, undoubtedly, that the time had come to cast the infant church out of Hwang-Kang, and to put an end to all evangelistic work among its people. The result, however, has been just the opposite of what the enemy expected. As in other places, so in Hwang-Kang, the trials of last year have fallen out rather unto the furtherance of the gospel. One of our objects in visiting Hwang-Kang this time was to confer with the gentry and get all these matters amicably settled. Some of them had been here to see us, and whilst here had apologized for the past, and given a written promise that they would put everything right in their part of the district, and see to it that the missionaries and the converts would have no further trouble. I am glad to be able to say that they have kept their promise well. Our visit was a complete success. At both Tsang-tsze-pu and

Li-Chia-tsi the gentry received us with every demonstration of respect and cordiality. We walked through both places accompanied by the gentry, and we preached to immense congregations in the open air. The tables on which we stood were provided by them. The people behaved splendidly, and listened most attentively to our message. At the beginning of last year Mr. Sparham and his native assistant were pelted out of Li-Chia-tsi by an angry mob. On this occasion there was no sign of the existence of a rowdy element to be seen anywhere. Our enemies have become friends, and the gospel is having free course. Such is the change which has taken place in Hwang-Kang within these few months, and it is to be ascribed, under God, to the troubles of last year—to the way God has been overruling those troubles for good."

**TURKEY.**—A press dispatch from Constantinople, dated July 17, 1901, reports the following edict against Christian women:

Following the graduation of the first Turkish girl at the American Girls' College, the Turkish Government has issued an edict prohibiting Turkish children from attending foreign schools, the employment of Christian teachers in Turkish households, or the appearance of Turkish women in public accompanied by Christian women.

This edict deprives hundreds of foreign governesses of the means of subsistence. It is intended to prevent the dissemination of liberal ideas.

**DAMASCUS, SYRIA.**—The following item is taken from the report of the Jewish Mission, presented to the General Assembly of the Irish Presbyterian Church at its regular meeting in June:

"Dr. Crawford reports that there are, in

addition to the church in the city itself, eleven stations where mission services are regularly held. In connection with these twelve centers of work, there are 39 native helpers, 200 communicants, and between 500 and 600 attentive hearers of the Word. Of the native helpers four are preachers, their stations being Damascus, Rasheiya, Ain-esh-shara and Yabrud. The others are all teachers, save two, who are book-sellers. Of the communicants, 96 are men—in itself a significant fact. For the past twelve months the baptisms have been seven and the marriages four.

"The schools attached to these twelve stations number 19, in which are 928 pupils, all of whom are carefully instructed in Bible knowledge, and more especially in the fundamental evangelical truths. There are also twelve Sabbath schools, with 565 scholars.

"The school in the Medan, a suburb of Damascus, and to which reference was made in last year's report as threatened with extinction through the opposition of the Russian Education Society, has been given up. The number of pupils in attendance was so small it was deemed inexpedient to continue the expenditure necessary to its maintenance. Fortunately for those who value it as an educational center, Miss Butchart, a wealthy English lady, and one of the most prominent Christian workers in Damascus, has agreed to take it over and keep it open at her own expense."

EGYPT.—As reported in the *Star of the East* for July, at the annual meeting of the Bible Lands Missions' Aid Society, held in Exeter Hall, London, June 4, Rev. W. A. Essery, Hon. Sec., gave a vivid account of a recent visit to Palestine and the East: "Dealing with Egypt, Mr. Essery spoke of the many developments of the missions of the American United

Presbyterian Church, which has 215 stations with 6,300 communicant members, 49 missionaries, 50 Egyptian pastors and preachers, and 431 other native workers. The educational system is carried out with great thoroughness, Biblical instruction being an important department. Each day school opens with a religious service, while in the classes for both older and younger scholars the fundamental truths of Christianity are taught. The Sabbath schools, too, are well organized, and have 8,000 attendants, representative of various forms of religious belief. In one school alone 100 out of 300 children are of Moslem parentage. In the training college at Assiout there are 619 men and youths, besides a boarding school for girls with 260 scholars. The students are selected from the village population; they live in the plainest way, and evince a keen desire for knowledge. The missionaries seek to raise up a native ministry, and their Theological College at Cairo is making excellent progress. In the same city the efforts of lady workers to reach the Moslem women has been blessed, and Bible classes meet regularly.

"There are four Presbyteries, which form the Synod of the Nile, at whose second meeting Mr. Essery was present, and was profoundly impressed by the ability and devotion of the native pastors.

"A further instance of the way in which Mohammedans are being reached was a gathering attended by Mr. Essery, in which 200 men, half of them followers of Islam, were listening intently to a powerful Gospel address from a converted Mohammedan sheikh. God is indeed planting a spiritual Church in Egypt."

NEW HEBRIDES.—The Foreign Mission Committee of the Canadian Presbyterian Church reported as follows to the General Assembly in June at Ottawa, Canada :

The Erromanga Mission of blessed memories has had its lights and shadows during the last year. Tribal war, so easily excited, about matters the most trifling, raged for six or seven months, and although hostilities have ceased, cordiality has not been restored. Mission operations are much interfered with, if not entirely suspended, during such periods of discord, and the missionaries must seek with patience and fortitude to resume work, and recover what has been lost, when and as best they can.

Another discouraging feature of the situation is the persistent aggressiveness of the French on some of the islands. The facts of the case have been submitted to the British Government, and it is hoped this danger of our missions will be averted.

Eight teachers, five of whom were elders, died during the year, and thirty-eight young men were taken to Queensland, a heavy drain on the mission. Notwithstanding these discouragements, the work still goes on, and the New Hebrides are rapidly being leavened with the gospel. There are at present fourteen teachers in Erromanga and three in Santo.

On the Island of Efate there are 251 church members in an entire population of 800 souls. The usual Sabbath services, week-day prayer meetings, teachers' and catechumens' classes, were conducted at the villages. In November the people were gathered together to what is called "an annual feast," which develops a feeling of unity, in contrast to the disintegrating spirit of heathenism. The liberality of the people is constantly cultivated, and directed to the payment of teachers, erection and repairing of church buildings and publication of the gospel and Christian literature. The presence of the Frenchman is here also a constant annoyance and danger.

The Rev. Joseph Annand, D.D., is in

charge of an important training institute on the Island of Santa. Quite a number graduated, leaving about sixty students at the present time. The importance of such an institution can be readily appreciated. Dr. Annand writes somewhat pathetically after twenty-eight years' service: "How much longer we may hold on no one can tell. We trust that so long, at least, as the Lord gives us strength for His work none of us wish to give it up."

The death of the Rev. James Cosh, D.D., of Sydney, so many years agent for this Mission, has been a great sorrow to the missionaries. He was long a true and trusted friend. His son, the Rev. James Cosh, B.A., B.D., succeeds him.

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*Quarterly Jottings* for June contains a sketch by Rev. W. McKenzie, an independent missionary, of what he saw in the New Hebrides. We reprint his account of the wondrous change wrought in four years on West Tanna, where Rev. Frank H. L. Paton is located:

"When Mr. Paton," he writes, "went there a little over four years ago, all were living in heathen darkness. Now a large number have been baptized and are in fellowship with the Church.

"I do not wish to repeat what may have been already reported in *Jottings*, but one thing that impressed me much was the fervor of these native Christians; and the way in which they went out from time to time to the heathen villages to preach the gospel, 'love compelling them.' I was led to think often of the early believers, of whom it is recorded that 'they went everywhere preaching the Word.' Apostolic Christians truly are those of West Tanna. May their light never grow dim nor their love grow cold is my prayer for them. Those brought into the light and liberty of the gospel are taught their individual responsibility, and, adopting Wesley's motto,

'All at it and always at it.' are doing what they can to lead others to the Saviour.

"I much enjoyed going out with some of them on Thursdays, now and again, to the heathen villages around to tell of Jesus and His love. From ten to twenty often left the station early in the morning, branching off in different directions as they went (three and three generally going together) and returning late at night, weary in, but not of, the work that love called them to. The Friday morning services following these itinerant journeys were seasons not to be forgotten. The meeting is left open and one and another who has been out the previous day tells how the Lord has led and blessed them, and how the work prospers, and also of any difficulties and hindrances as subjects for prayer.

"Space forbids my telling of many interesting incidents in connection with those days of going out to the villages to preach Christ. Let one or two briefly suffice. One day Mr. Paton, myself and some others went out and came to a village square four miles from home. Here about 300 natives were gathered together for a heathen feast. Having received permission from several of the chiefs to speak, brief addresses were given. Some opposed, but we feel sure a number were in sympathy, and, in confidence that the world is a living seed, we await the day to declare the result.

"On another occasion along with Mr. Hume, we came to a square. Under the spreading branches of a banyan tree about eighty natives were gathered together for a yam sale or barter. They were willing that we should speak to them about Jesus, and we were very much cheered by their evident attention and interest.

"Ere we left Lenakel, the communion season came round. Truly we enjoyed sweet communion with the Lord and one

another that will not readily be forgotten. Many came from the out-stations. In all seventy or eighty must have remembered the Lord's death. Previous to partaking, thirteen of this number were baptized upon profession of their faith in Christ. Close on 300 were present at the morning service.

"It was cheering, too, to hear the songs of praise in the evenings in the village close to Mr. Paton's station, and at other times to come across a group of natives under the spreading boughs of a banyan tree spelling out the words of the Gospel of Mark."

INDIA.—At the General Assembly of the Irish Presbyterian Church in June, Dr. Barkley made the following statement as to the growth of their work in India:

In the last five years the baptized membership of the Church had increased from 1,973 to 3,000 (including the Jungle Tribes Mission), or over 52 per cent., and unbaptized adherents had increased from 585 to 3,157, or more than five-fold. The whole Christian community was thus 6,157, against 2,558 five years ago. Communicants had increased during the same period from 530 to 674, or nearly 30 per cent., while in ten years the increase had been from 390 to 674, or little less than 73 per cent. A large part of the increase in unbaptized adherents had been during the last two years, in which period orphans alone increased from 330 to 1,610, but the increase was much greater than the number of unbaptized orphans would account for, being from 789 to 3,157, or just four-fold. They had thus a vast growth in the number of people under regular instruction, who professed to have abandoned heathenism, and to seek admission into the Christian Church; and they had reason to hope that, while some of those might fall away,

large numbers would be found true followers of Christ, and would be received into the visible Church in the present and future years. If they looked back to the end of 1870, when the Mission had been thirty years in existence, they found that they had then five principal stations, and the total Christian community was 534, of whom 381 were baptized members, 126 being on the communicants' roll. In the following thirty years the baptized membership had increased nearly eight-fold, while the number of communicants was more than five times what it was in 1870. They had then no native pastors, and the native Christian agency consisted of seven catechists, five colporteurs, and ten teachers—or twenty-two in all. They had now a native Christian staff, male and female, numbering 251 in all, of whom five were native pastors, 66 evangelists, 159 Christian teachers, four colporteurs, and seventeen Bible women. We should not forget to say that in addition to these there were unpaid workers who gave valuable help. In the same period not only had the number of their ordained missionaries been largely increased, but they had been reinforced by the addition of the missionaries of their Women's Association and of the Jungle Tribes Mission. Thus, while the work of the Mission had greatly grown, its staff, European and native, had also been largely increased.

The sixty-ninth annual report of the Board of Foreign Missions of the Reformed Church in America also reports unusual success in India during the past year:

Gains have been reported in almost every line of effort. Over 250 families, including 966 persons, have been received from heathenism and brought under Christian influence and instruction, 229 admitted to the communion of the Church on confession of their faith, 371 adults

and 558 children baptized. The total number of adherents is nearly ten thousand. What is more remarkable still in such a year of famine and famine prices, the contributions of native Christians, amounting to 5,342 rupees, were only 24 rupees less than in the year before, while measures have been voluntarily inaugurated, with considerable enthusiasm, for the promotion of personal, unpaid, evangelistic effort and the increase of benevolence. Four churches have assumed the full support of their pastors, and one the entire cost of all its work and worship. Thus are the walls of Jerusalem being built even in troublous times.

The Vellore College, of which Rev. W. I. Chamberlain, Ph.D., is principal, reported 1,021 students in thirty-two classes, and is now said to be "one of the four largest institutions in the Madras presidency, if not in India."

AFRICA.—The mission of the Basle Society on the Gold Coast is one of those where the native pastorate has been most completely developed. Hundreds of native helpers are employed in its service; and many schools and congregations owe their origin to their persevering work. Many were sent into the Ashanti country, where for the last four years they have been carrying on a very modest but very important work. In the terrible revolt of last year their position was one of extreme danger. For a long time the society had no news of them; it is now known that many of them have died as martyrs, in the truest sense of that word. The heroism of Otou, a native teacher who, with his wife, was alone at a station five days' march northwest of Coomassie, has never been surpassed in the annals of martyrdom. His last recorded words were: "I cannot prevent you from killing me. Other children of God have been treated in the same way;

the Lord Jesus was crucified by His own people; I am ready to sacrifice my life for Him."—*Le Missionaire*.

Two years ago two children of the Basle Society started from their station at Victoria on a visit to the Balandi country in the northwest part of the Cameroons, and induced a number of youths (with the sanction of their parents) to go back with them to Victoria for the purpose of receiving a course of Christian teaching and training. At the expiration of their term they were taken back to their home, where they were received with rapturous manifestations of joy and surprise, as the people had never expected to see them again. The experience that the white man should keep faith with them seemed altogether new to them, and made a very favorable impression, in contrast with previous dealings with Europeans.—*Evangelische Heidenbote*.

NEW GUINEA.—The power of the gospel in this great island is most remarkable. The natives welcome the missionaries, and the people, though ignorant and heretofore debased, respond with surprising interest to the message of the gospel. Mr. Chalmers reports a list of twenty-six villages on the banks of the Fly River in which services are held twice daily and three times on Sabbath. A native preacher, with six church members and their wives, have recently gone up the river to stop at every village they could possibly reach on the way. These native evangelists are not highly educated, but they are full of earnestness. Mr. Chalmers says, "It would have done your heart good to see with what enthusiasm they went."—*Missionary Herald*.

OLIVE TREES only costs fifty cents a year.

## AT HOME.

CHICAGO.—Licentiate Robert Clarke is doing exceptionally good work for us, and seems specially qualified for this place. His anxiety for saving souls is much in evidence, and, being pre-eminently a spiritual man, many apparent obstacles to the work here have vanished. His presentation of the gospel is good news. His preaching attracts outsiders as well as Covenanters. It is with power. We have much better attendance at preaching than formerly, and we now have more prospective members than for some time. Also more of the Sabbath school stay for preaching than ever before.

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DENISON, KAN.—As a session and congregation, we mourn the departure of a brother beloved in the Lord. Elder Wright was called away May 31, 1901, his death resulting from a fall from a horse. He was seventy-nine years of age May 6, his birthplace being Craggs, County Antrim, Ireland. Early in life, at thirteen, he united with the Covenanter Church, of which he was a faithful member until the time of his death.

He was married to Eliza J. Mann on March 4, 1868. His widow and five children—three sons and two daughters—survive him. All of his children are active members of the church. He was a man of great strength of character and faithful to every trust committed to him. He was among the first members of the mission at North Cedar, Kan., and at the time of the organization of the congregation, Oct. 6, 1871, he was chosen a ruling elder, and continued in the active exercise of his office up to the time of his death. Never weary in doing the Lord's work, he had represented the session and congregation in meetings of Presbytery and Synod

many times. He was the oldest member of our session, but his heart was young, and his interest in the work of the church never failed.

We miss him in the home, the prayer meeting, the Sabbath school, where he taught so long, and in public worship, where he was so faithful. His life will live after him and will be a benediction to the congregation and to the community. "He has fought a good fight, has finished his course, and has kept the faith; henceforth he wears his crown of righteousness." The Covenanter Church will miss him, for he was ever loyal to her principles and devoted to her testimony.

As a session we will treasure his memory and endeavor to follow his example. We commend his widow and children to the love of the Lord Jesus and the comforts of the Holy Ghost, assuring them of our love and sympathy in the time of their great bereavement. May this providence bind us together more closely as a congregation, and may we have one purpose as we follow the example of our Redeemer and those who have been faithful unto death.

S. R. WALLACE, *Moderator*.

GEO. C. ROBB, *Clerk*.

We have been making some extensive changes in the interior of our church, and it presents a fine appearance. The decorations, the painting and carpet are all new, and the work is complete without any debt. The Missionary Society paid for the carpet, and the congregation for the decorating and painting. The young people expect to provide a new system of lighting for the church.

S. R. W.

PITTSBURGH, PA.—The Central Board met on Wednesday, July 17, in the office of Mr. John T. Morton, Empire Building,

Pittsburgh. The following items will be of general interest:

*Finances*.—The Treasurer's report shows that the Southern and the Indian Mission funds are both overdrawn. There is a small balance in the treasury credited to the account of the Domestic and the Jewish Missions.

*Domestic Mission*.—It is the rule of the Board to make quarterly distributions of the Domestic Mission fund, sending to each Presbytery twenty-five per cent. of the amount appropriated by Synod. The Presbyteries distribute this to the different congregations to which it was allowed by Synod. By reason of various circumstances, the conditions on which the appropriations are made may not always be fulfilled. Presbyteries are expected to take note of this and secure as strict adherence as possible to the action of Synod in making the appropriations. At the recent meeting of the Board one-fourth of the appropriation for the year was ordered sent to the Presbyteries.

*Chinese Mission*.—The total enrollment for the past month was twenty-three; average attendance, 14.6. Owing to the loss by fire of Mr. Johnstone's cottage and the consequent reduction of his income from the rent of the cottage, he has found it necessary to move out so far from the mission as to render it impracticable for him to attend the evening school. He conducts the Sabbath services regularly. Miss Grace Johnstone was elected teacher in the school at the recent meeting of the Board.

*Indian Mission*.—Mr. Carithers, writing from a point near Colorado Springs, reports that his own health is very much improved, but that Mrs. Carithers is not well. This has made it necessary to discontinue the trip across the country by private conveyance. Consequently a trip by rail to San Francisco was begun on Mon-

day, July 15. He expects to be back at the mission by October. He reports enough of money pledged for the hospital building to warrant the beginning of its erection on his return.

Miss Fannie E. Thomas resigned her position as teacher. Rev. J. R. W. Stevenson was appointed to work in the mission for one year from the first of September. Both he and his wife are expected to be engaged in the school, Mr. Stevenson to take charge of the boys and Mrs. Stevenson of the girls. Mr. Slater McAnlis and daughter, Rena, of Beaver Falls, Pa., were also appointed to labor in connection with this mission. Mr. McAnlis will take charge of certain parts of the work which

otherwise must be done by hired laborers, while his daughter will teach the girls sewing and other similar household industrial pursuits.

*Southern Mission.*—Owing to continued ill health, Miss Lena Beattie has been compelled to resign her position as teacher. Miss Lizzie Brown, of New Alexandria, was chosen to fill the vacancy. Miss Brown has experience, and is highly recommended.

*Jewish Mission.*—This mission has taken possession of its new quarters, and re-enters upon its work with bright prospects before it. The new building is said to be very favorably located for mission work among the Jews.

R. C. WYLIE.

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We want men of strong convictions in the pulpit. We are living in days of unsettlement and unrest. Doubt is, so to speak, in the very air we breathe. But if doubt is allowed to infect the pulpit our best preaching will be but as sounding brass or a tinkling cymbal.

There are some things which may safely be regarded as open questions. Theories about the Bible, questions of date and authorship and composition of the various books that compose it are not things that in the slightest degree touch the heart of our faith or affect the saving truths of Christianity.

But there are certain things which are not open questions. The incarnation is not an open question. The atonement of our Lord is not an open question. The empty grave is not an open question. The necessity of Christ to man's salvation is not an open question. Upon these points preachers must be certain.

If we are to preach Christ with power and effect, we must believe—with an intensity and passion of belief—that there is salvation in no other, and that there is none other name given under heaven among men whereby they must be saved. The only speech that moves men is the speech that is born of conviction—and the only preaching that can save men is the preaching born of a whole-hearted and assured faith in the central verities of the Gospel.—*The Independent* (London).

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It is a striking circumstance that the Christian is the only religion of song in the world. No hymns are sung in Hindu temples, Buddhist pagodas, or Mohammedan mosques. Even in Jewish synagogues, where singing is practiced, the tendency of the music is to drop into the minor. Only in Christian circles does the religion of joy find expression in hymns.—*Indian Standard*.

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In West Central Africa a slanderer is given a fair trial, and if found guilty is punished by being marched through the town with a bell tied to his neck, calling out that what he said was a lie, and then he has to tell at every door what he has done.

## MONOGRAPHS.

### GEORGE LESLIE MACKAY, D.D.

In the death of George Leslie MacKay, D.D., of Formosa, one of the missionary landmarks has been removed. His name has been familiar for so many years that it was a surprise to learn that he was only fifty-seven years of age, in the prime of manhood, and in such robust health as to justify the expectation of at least another ten years' service in his beloved Formosa. But it was otherwise decreed. In September last he went to Hong Kong for treatment of what was supposed to be ulceration of the throat, and for a time it seemed as if the treatment would be successful. These expectations were, however, disappointed. The malady turned out to be malignant, and developed so rapidly as to reach the fatal issue on the 2d of June. On that day a cable message thrilled the Church that the great missionary was dead.

Dr. MacKay was born of Scottish parents in Oxford County, Ontario, in 1844. In the early years of the last century there settled in that county a group of families from the Highlands of Scotland, who loved their Bibles, revered the Sabbath, and were loyal to the sanctuary. The family altar was established in every home. Morning and evening was the chapter read and the psalm sung, parents and children joining heart and voice in the worship of Almighty God. From that one Presbyterian congregation from which Dr. MacKay came, fifty others entered the gospel ministry and exercised gifts that had been kindled and inspired in such early and hallowed scenes as these. Modern hymns were unknown in these quarters at that time. Nor did the question ever occur whether David wrote the

Psalms. In the strictest and fullest sense the Bible was an inspired book; a sword from the hand of God put into the hand of man for the world's conquest for Christ. Such was the food upon which Dr. MacKay was nurtured. It put iron into his blood and enabled him for thirty years to face the foe without a doubt as to the final victory. The Lord had spoken and he was not to make reply. He implicitly obeyed a Divine command, from which there was no appeal.

He began his theological studies in Knox College, Toronto, and completed them in Princeton Seminary, New Jersey, having been attracted thither by the reputation of Dr. Charles Hodge, to whom he ever after referred with deepest reverence. After graduation he visited Scotland, and came under the influence of Dr. Alex. Duff, who at that time was delivering in Scottish colleges a course of lectures on missions under the name of Evangelistic Theology. In the veins of teacher and pupil Highland fire was throbbing; a fire consecrated to holy purposes. After the course of lectures had been finished in Edinburgh, Dr. MacKay followed his illustrious teacher to Aberdeen. Duff seeing him present, gave this characteristic introduction to his class: "Gentlemen, here is my friend from Canada, bound for a heathen land. Show him that there are loving hearts in this Granite City." A few days after, when leaving Aberdeen, Duff bade him farewell on the street, with such a grip of the hand and such a word of encouragement and hope as made an abiding impression on a young heart as responsive and ardent as his own.

The advent of Dr. MacKay may be said to have been the dawn of foreign mission interest in the Canadian Church. The

Maritime Provinces had their New Hebrides Mission, founded in 1848 by Dr. John Geddie, another of the heroes of the Church, but that was before the union of churches in Canada, and when the Maritime Provinces stood by themselves. In Western Canada a Foreign Mission Committee existed for sixteen years without a foreign missionary. Some work in British Columbia and on the Saskatchewan, partly amongst Europeans and partly amongst American Indians, was called foreign mission work. The committee had made attempts to found a mission really foreign, but were unsuccessful. On two or three occasions men accepted the call of the committee, and their Presbyteries refused to release them from their congregations. But the time was at hand; MacKay was determined upon the foreign field, and felt it to be his duty to offer his services to his own church before seeking employment elsewhere. The enthusiasm throughout the Church was not great, but he was accepted and designated to China, the particular field being left to his own decision afterward.

He landed in China in 1871, and had proposals from the English Presbyterian Mission to co-operate with them, but his heart had been set on Formosa, and no decision could be reached until he had seen with his own eyes that beautiful island. The English Presbyterian Church occupies the southern part, which he first visited, and one of their missionaries, Rev. Hugh Ritchie, accompanied him to Tamsui after his mind had been made up to adopt the northern part of Formosa as his field of labor. "Beautiful Formosa" became after this a characteristic phrase. His love for its natural scenery was only second to his love for the people and their eternal welfare.

The island is about one-half the size of Ireland. A range of mountains runs

through the center from north to south of Alpine height, and covered with dense vegetation to their summits, of which rattan and innumerable ferns form a striking feature. To the west these mountains sink into a rich alluvial plain traversed by rivers forming important waterways for purposes of trade and travel. On the eastern side the plain is narrower and the streams more violent, cutting deep ravines through a bold rocky shore, that rises at times 7,000 feet, presenting scenery of rare magnificence and beauty. "Domes and peaks and wall-like precipices succeed each other in striking variety. A brilliant verdure clothes their sides, down which dash cascades that shine like silver in the tropical sunlight."

When the Chinese first visited Formosa they found it inhabited by people of Malay origin. These natives of the plain the Chinese subdued and compelled them to adopt the Chinese language and customs. But the natives of the mountains they never subdued, and they still exist at perpetual war with the invaders of their country.

It was into that uncultivated field that Dr. MacKay entered in December, 1871. There was none to welcome; the Chinese were haughty and hostile. No language teacher was available, and the only house in which he could find shelter had been used as a stable for oxen. He made advances to some boys who were herding buffalo, but they fled. The second day they were less timid, and the third he showed them his watch, which they examined. They handled his hands and clothes and were afterward friends. From them he began to pick up words and thus began the study of the Chinese language, in which in after years he became an eloquent and persuasive teacher.

It is not easy for us now, with our facilities for information about all lands, to ap-

precipitate the difficulties surrounding the young man, going out alone thirty years ago to an unknown and hostile country. He had but one friend—the Friend who never fails—and but one chart—the Word of the living God. Dr. MacKay made use of that Chart and Friend, and was not disappointed. These conditions, at first trying, developed self-reliance and courage, and enabled him to act promptly and with decision, and usually with remarkable judgment. His prayer had been that his first convert might be a young man of

ing difficulties between native Christians and civil authorities. Probably few, if any, in North Formosa feel the bereavement more keenly than A Hoa, the first convert and for thirty years companion in the fellowship of suffering.

Within two years Dr. MacKay celebrated his first communion service—the first in North Formosa—and the first time he presided on such an occasion. Five Chinese made profession of their faith in Christ. The mob raged without, but within there were joy, confidence and hope.

By faith the missionary could see in these the first fruits of the coming harvest, and his heart was glad.

The battle was fought inch by inch, chapel after chapel erected and fortress after fortress taken from the enemy. The Gibraltar of heathenism in North Formosa was Bang-Kah. It is not only the largest and most important city, but was also the most determinedly anti-foreign. Foreign merchants had never succeeded in establishing themselves there, although frequent attempts had been made. The authorities of the city had sent emissaries to the surrounding villages and towns, inciting the people against the missionary and his work. Nevertheless the time had come, and Bang-Kah must be taken. He succeeded in renting a low hovel and placed over the door a tablet with the words, "Jesus' Holy Temple." Immediately the city was in an uproar. The military authorities brought evidence to prove the site belonged to them, and he had to abandon his claim. He left the city, and after prayer with his students, returned the same night and succeeded in renting another place. The mob tore that building to pieces—even carried away the stones of the foundation. He and his students moved across the street to an inn, which was immediately assailed by the mob, when, in their extremity, the British com-



such gifts as would be of service in the mission. In A Hoa, the first convert, that prayer was abundantly answered. A Hoa not only became a loyal friend, who on more than one occasion was instrumental in saving the life of his teacher, but as well became an effective preacher. Dr. MacKay was heard to say that rarely did he hear in Canada a preacher who could influence a Canadian audience as A Hoa could command a congregation of his own countrymen. He is also a man of fine judgment, who has been much used in adjust-

sul from Tamsui, with the Chinese Mandarin, appeared on the scene. The consul demanded that as a British subject the missionary be protected. Protected he was, but not vanquished. He insisted on erecting on the same site another building—a small chapel, which was dedicated, while soldiers paraded the street to preserve the peace. Seven years after a solid, handsome stone church was erected in Bang-Kah with stone spire seventy feet high, and with rooms for the native preacher and missionary. Ten years later still, in 1893, when Dr. MacKay was on the eve of returning to Canada, the people of Bang-Kah asked the privilege of honoring him by carrying him through the streets of the city in a sedan chair. He concluded that as in the past they had done to him what they chose, he would now allow them to follow their own inclinations. A procession was formed, consisting of head men, magistrates and military officials, bands of music, flags, footmen—all that Chinese conceptions of glory could suggest to confer honor on the man who some years before had defied their authority and was to them the impersonation of evil. The heathen may rage, but He who sits in Heaven shall hold them in derision. The taking of Bang-Kah is typical of the determination and courage and faith that pressed on until smitten by the hand of death.

The main feature in his mission policy was the preaching of the gospel, and the education of young men to that end. He believed in educational work to some degree. He also had a hospital and found it to be a valuable agency. But to Dr. MacKay the Word was the power of God unto salvation, and all else was subordinate to its publication. Before a college was thought of he took with him from place to place a class of students and taught them by the way. They spent the

hours of study under a shady tree or on the rocks on the seashore, or in the villages where chapels existed. After the day's study was over they visited Christians and heathen alike, and then students had their opportunity of declaring to others truths they had been studying for themselves. Whilst Scripture truth always had the first place, all departments of knowledge were placed under tribute, and were cultivated with a view to the full equipment of men who had to win the respect as well as command the attention of the heathen about them. When Dr. MacKay visited his home in 1881 his native county raised \$4,000 for a college in Tamsui, which in due time was erected and is now known as Oxford College. From it has issued many a class of devoted men who gave their lives to the ministry of the gospel, and have proved faithful, with probably as few disappointments as are found elsewhere in similar work.

All who came in contact with Dr. MacKay were impressed with the breadth and thoroughness of his scholarship. He felt prepared at any time to challenge comparison between his students as to their attainments in the natural sciences and ordinary students in European colleges. It was not theoretical work. The microscope and scalpel were ever ready and at hand for dissection and careful examination. Thoroughness characterized him in all his teaching and in all other work. Readers of "From Far Formosa" will remember the large place given to the geography and natural history of Formosa. When in Toronto on his last furlough he was invited to give an address on the geological formation and on other scientific aspects of the island. A distinguished scientific professor occupied the chair, and the audience consisted of those who claimed some scientific knowledge. It is not ungenerous to say that there was some

suggestion of a sneer at the presumption of a mere missionary undertaking to teach the scientific élite of Toronto. The lecture lasted an hour. Another hour was spent in answering questions, which was done with such precision and decision as dissipated the last trace of suspicion as to the accuracy of his knowledge and his ability to teach. He was abreast of the times. He kept himself in touch with modern movements of thought, and thoroughly practical as he was, he had the best museum on the eastern coast of China. He frequently had interesting visits from European scientists and sometimes tempting offers for some of his specimens. The museums of Canadian colleges have been enriched by his valuable contributions.

As a man he was rather under the medium height, compactly built, deep-chested, of swarthy complexion, and with an eagle eye. It was a mild and benevolent eye except when kindled with righteous indignation, as when, for example, discussing the treatment received by Chinese at the hands of so-called Christian Americans. Then his intensity was unrestrained, and sometimes painfully violent. He could not be characterized as social. Reserved even amongst friends, he was silent amongst strangers. There was little disposition to take part in mission or other conferences, even where his influence might have been widely felt. His life-work might have been enlarged had he been able to give the benefit of his personality and experience more freely to other equally faithful, if less gifted, fellow-laborers. But he was not built in that way. Such gatherings were not attractive to him, and he rarely took part in them. His deep convictions led him to take a serious view of life. He appreciated the value of a soul, and that a man's life consisteth not in the abundance of the things he possesseth. He had implicit confidence in the power of

the gospel to uplift and save humanity. He trusted no other weapon, and therefore took little stock in the "magic lantern" method of imparting instruction so prevalent in recent years. In this he may have been mistaken, but we can admire the man who has faith in his Divine message to accomplish the work for which it was delivered. It is hard to think of Paul giving lime-light views, and almost equally hard to imagine George Leslie MacKay taking time to adjust lights and slides in the midst of a torrent of inspired eloquence. To every man his gift. This was not his.

Although reserved, and to a degree exclusive, his sympathies were universal. He recognized to the fullest measure the brotherhood of man. There was neither Jew nor Greek; all were alike in Christ Jesus. He was intensely Canadian, and enthusiastically loyal to the British flag. Every item of information about home and friends was of interest. He loved to trace the record of the companions of his boyhood, and yet he married a Chinese wife, and a faithful and affectionate helpmeet she proved to be. His two daughters are married to Chinese preachers. His only son, George, now a young man, has been taking part in the work of the mission, and it was the father's ambition that the son might succeed him in the work. That ambition, it is hoped, will be realized. How fully he identified himself with the Chinese and how largely that unification of heart and life must have contributed to his influence and success is apparent. Formosa was not to him a foreign land. During his last sickness, when a trip to Canada was proposed, he declined. Formosa was his home, and going to Canada would be going away from home. In his thirty years' service he was in Canada only twice on furlough. He did not fully sympathize with the frequency and eagerness for fur-

lough that prevail. It seemed to him to be a symptom of unfitness and inefficiency. If the missionary takes reasonable care of himself and loves his work, Dr. MacKay could not understand why he should be eager to leave it, and that for long periods at a time. He suffered much from malaria. A missionary who was associated with him for a few years states that he saw Dr. MacKay delirious, and the perspiration of his body so profuse as to be literally dropping through and under the mattress on which he was lying. Yet next day he would be up at his work. He felt that yielding to the lassitude peculiar to a hot and humid climate only aggravated the situation. He brought will power to bear upon his body, and kept himself up to duty. Even in the last hours of life it was hard to allow others to do for him what he was accustomed to do for himself. Whilst there was not uncertainty as to the future, yet his love for life and work was strong. He still hoped for some indication of returning health, when his kind and faithful physician had to tell him there was none.

Amongst the striking features of his character was unbounded confidence in the ultimate triumph of the gospel. His mission had its baptisms of fire, but his faith was never clouded. The French invasion in 1885 was a time of trial and suffering. The Church had been in an unusually encouraging condition, and the people had never been more friendly. But with the firing of the first gun, the whole aspect of affairs was changed. The concealed hatred of the enemy immediately asserted itself. Chapels were destroyed; many of the converts were beaten, tortured and slain, and their houses looted. As soon as hostilities ceased, he resumed his work as hopefully as ever. He presented to the Chinese Government a claim for \$10,000 indemnity for damages done to mission property. So

fully did he command the confidence and respect of the Government authorities that his claim was allowed without investigation. Again, during the Japanese war, the Church passed through the furnace. Many Christians suffered martyrdom, not because they were disloyal to the Japanese Government, but because they were misrepresented by the Chinese officials. During the years 1895-1896 the mission suffered by deaths and removals a loss of about 700 members. Yet after Formosa became a Japanese possession, Dr. MacKay wrote: "Seeing the Japanese flag—a rising sun—floating on every hand, I often think of the time when the Sun of Righteousness shall arise and make this island so full of natural beauty, a place where the Church of God shall shine with all the glory of our glorious and glorified Christ." His work on earth is done. He has entered upon the glory. In due time his prophetic words shall be fulfilled.

His last message to the Canadian Church was: "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. When that thought is firmly fixed, there will be but one shout, 'And blessed be His glorious Name forever, and let the whole earth be filled with His glory. Amen and Amen.'"

R. P. MACKAY.

*Toronto, Can.*

#### A PLEA FOR THE SOUTHERN MISSION.

The following language of the report of the Committee on Home Missions contains a serious mistake in figures, and on this mistake is based an unfavorable criticism of the work being done in the Southern Mission: "Three thousand two hundred and forty-five Bible verses and questions in catechism were memorized. Considering the number of pupils, this is

a fraction over six portions per member—a low rating.” (OLIVE TREES, p. 223.) If this statement were accepted as correct by the Church, I feel that it could not help but work injury to the Southern Mission cause by destroying the confidence of the Church in the work being done there. There would be sufficient grounds for it. I wish, therefore, to correct the mistake in figures, and hope thereby to remove, in part at least, the occasion of criticism, and thus to retain the confidence of the Church and her hearty support.

The report represents that our educational work is almost devoid of religious endeavor, by making it appear that our pupils had only committed an average of six portions of Scripture and catechism during the year. The mistake in figures is here: The 3,245 verses of Scripture and questions in the catechism represent not the total number committed by the 500 pupils, but by the eight rooms, every pupil in a room committing the same verses; so that to find the average number of portions committed by each pupil, the 3,245 should have been divided by 8 instead of 500, and the result would have been 406 instead of 6. The total number of portions committed by all the pupils, counting an average of 450 pupils, was 182,700. The pupils of the first three grades commit Brown's Shorter Catechism throughout, reciting both question and answer, with many Scripture verses. During the next three grades they commit the Westminster Shorter Catechism throughout, both question and answer, also Scripture verses. In grades 7 and 8 the pupils committed each 480 verses of Scripture. That is three verses every school day. In No. 8 the Sabbath school lesson was always committed during the week. One hour of every school day was spent in religious exercises. And every Thursday morning the most of another hour was spent in

chapel, when the different grades repeated before the school what they had committed during the week, and this was interspersed with the singing of Psalms.

This, together with the opportunities improved by the teachers of impressing moral truth wherever there was occasion for it, appears to me to compare favorably with the time spent in training children in our home churches, where a Sabbath school teacher will have only a half dozen or dozen children to care for, and earnest Christian parents in the home to support her, whereas our teachers have from 40 to 125 pupils to look out for, and get little support of the right kind from the parents.

As workers we freely acknowledge many faults and weaknesses in our efforts. No doubt we miss many opportunities of doing good, but it is not true that our school is not an evangelizing agency. It has been and is being used of God for blessing souls. No one contends that a training of the mind in secular things is a direct power for the conversion of souls, but it has been recognized as a duty that this land owes to the children of those whom she wickedly held in bondage for so many generations and kept them in ignorance, and taught them crime, that now the children should be educated as other children are, that ignorance and superstition and crime and every other degrading thing should eventually give way and yield the power which these things have too long exercised over this unhappy people.

Education will not do this alone, neither will it ever be done without it. And this education would never yet have been given if Northern churches had not provided facilities for it. The ignorant mind is an easy prey to soul-blinding superstition, and ignorance is handmaid to vice. The country districts where schools have not been in reach is where you find the worst

forms of shouting religionists, and the fewest marriages and the most illegitimate children. It has been said by one who has studied into the matter that he never knew a graduate of one of these mission schools to be the victim of a lynching bee. That means they are not often guilty, or even suspected, of the crimes for which negroes are lynched.

If you give the mind something helpful to think about; if you interest it in something good, and train it to think of something worth thinking about, it will help the heart. It will not change the heart; nothing but the Spirit of God can do that; but it can help the mind to comprehend the higher truths which the Spirit reveals, and it will help to an appreciation of truth.

The great need of the negro is not in giving the religious sense, but in the deepening of it. I have scarcely known a skeptic among them. But I have known hundreds who, while religious in a sense, were grossly immoral.

It is not so hard to get them to profess faith. The great trouble is to get them to live the Christian life. We do not succeed in gathering as many into our own Church as we would like, for our pupils come from all denominations, and naturally the ties in their respective Church homes are strong. But many have been gathered in, and far more have been helped to a higher life in some other Church. The standard of church membership has been very low; but it is getting better, and the training in such schools as ours is helping very materially to raise it.

The committee has asked for the prayers of the Church for the other missions upon which they reported. I trust that the explanations in the former part of the article will put our work in enough better light that the committee may at

least commend us to the prayers of the Church. Whether the committee does or not, the workers earnestly ask it, and ask the continued favor of the Church for the despised black man.

J. G. REED.

### COOKS OR MISSIONARIES?

This is the question that occupies the minds and hearts of the two young converts whose pictures accompany this writing. In like manner, we, who are doing what we can to help them to decide the question for themselves, and to prefer to be missionaries rather than house servants, have recently interviewed them and herewith give a brief report of the interview. It is to be hoped, moreover, that the friends of missions will be glad to read what is here written.

Gin Nam and Gin Ying are not only *cousins*, but intimate friends also. They were born and trained up in idolatrous families at Sing Cheung, a small village or town in China. Their parents, who are still living at the same place, are neither rich nor poor, but belong to the well-to-do class. Gin Ying's father is a druggist in Hong Kong, though his home is yet at Sing Cheung.

In answer to the question of who taught them how to worship idols—for the little children need to be taught the forms of idol worship—Gin Ying said, "My father." Gin Nam said, "My grandfather and my grandmother." I had previously been told that this duty generally devolved upon the mothers. As to their Chinese education at home, they were more highly favored than ordinary boys. Gin Yeng attended school about eight years, while the other continued two years longer. Gin Nam is among the best Chinese scholars in the mission.

Prior to their coming to California they never heard any missionary preach,

though there were two missions in the village, but they were only young boys and so were not permitted to attend—leave home.

They came to California when they were about sixteen years of age, and they have been here only two years. In this time they have made very rapid progress in the study of the English language. They are more than ordinarily intellectual. Every evening in the week except Satur-

years, during which they have made greater progress than ordinary, and we are very hopeful as to the future.

Two or three weeks ago we asked them what they would like to do after they become good English scholars. At first they hesitated, but afterward they said they would like to be missionaries somewhere if it were the will of God. I then asked them whether they would like to be missionaries in our country or in China.



GIN NAM.

GIN YING.

day the writer gives them special lessons in the Bible and English studies.

Very soon after they came to California they both entered our mission, and have been constant in their attendance ever since. When asked their motives for entering any Christian mission whatever, they promptly said that they wished to learn to read the Bible, as well as the English language. Neither had they any prejudice against Christianity. They have been in our mission about three

They replied that they could not now say which, but if they would be needed as missionaries they would leave that all to the Board or to the Church. From what I have seen and learned of them, I am well persuaded that they are anxious to be missionaries if in the providence of God the way be open. Last evening, while I was hearing their Bible lesson, they told me that as soon as they could save money sufficient to get along for a while without being cooks or dependent upon their

monthly wages, they would like to enter the Oakland public schools. In order to do so they will have to doff their Chinese costume and put on our American clothing. All this indicates that it is their purpose not to return to China except as missionaries, so that we have good ground to hope that after a while—and it must be a long time—they may be workers in the vineyard of Him who said: "Son, go work in my vineyard." Let us thank God and take courage, and pray the Lord of the harvest that He will send forth more laborers into His harvest, for now they are very few. Meanwhile, our motto should be, nay, shall be, as heretofore, "China for Christ."

N. R. J.

## ESSENTIALS IN SABBATH SCHOOL WORK.\*

To know the needs of any organization, either in our business or church relations, it is necessary that we understand the conditions to supply the needs; as the condition of one school will vary from that of another, so will its needs. It is not my purpose to make an inventory of needs in detail, but to state a few fundamental principles that will cover most, if not all, our real needs, and is it not encouraging to know that there is no real need in life but there is provision somewhere to meet it?

If our Sabbath schools are to succeed in accomplishing at what they aim, we must strive to have the three following needs supplied—love to God, love to man, love to work.

In order to have a well-organized Sabbath school, we must have officers, teachers and pupils. These are real needs, but they are not the highest needs. Love to God is the supreme need. Our Lord said to Peter, "Simon, son of Jonas, lovest thou Me more than these?" He saith unto Him,

"Yea, Lord; Thou knowest that I love Thee." "Feed my lambs." This was the test applied to Peter before he was competent to teach. And no teacher is qualified to teach in our Sabbath schools unless he loves God. We should not conclude from this, however, that every lover of God is qualified to teach, but what I mean is, that every teacher should love God, for if we love God we will love to study His Word and love to teach it to others. Love to God furnishes us with spiritual power, and this is what we need in all departments of Sabbath school work.

We are so easily satisfied with inferior aims, it becomes exceedingly difficult to hold our school up to a high spiritual standard. Instead of spiritual results, as seen in the conversion of souls, holy living, greater religious activity, fuller comprehension of truth, there is temptation to be satisfied with temporal and material results, such as a large attendance, promptness and a good collection, all of which are good in themselves, and we should not rest satisfied without any one of them; but these are more easily secured, fall more in line with business methods which the superintendent may be accustomed with and make a better display in the eyes of the careless observer, and when success is measured by numbers or show, he receives the plaudits of the people, who are unconscious of the highest needs.

The second need is love to man. This is no new need; it's as old as the race; it permeates the whole Bible and all our experience. Love to man is inseparably connected with love to God. "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Love to man will eliminate those petty jealousies which so frequently occur and

\* *Spoken at a Sabbath School Convention.*

mar the work. The superintendent feels this need perhaps more keenly than any other. He needs the counsel and support of the pastor and session, and the hearty co-operation of the teachers and pupils, and just as the President of the United States has a cabinet to assist him and advise him in the formation of his plans, so a superintendent needs a small body of earnest workers around him, to whom he looks for advice and support. The teacher needs not only to know, but to love, the pupils, else he will not be capable of training heart and mind with all wisdom, and this does not apply to the teacher alone, but to the pastor and superintendent as well. We must of necessity love children and young people. Some people seem to live in such lefty realms that the ways and wants of children fail to entertain them. They are uncomfortable when thrown into a crowd of young people, and neither know how to amuse them nor to be amused by them. Such a man will have little or no influence in the Sabbath school.

Henry P. Haven, a model superintendent, on one occasion invited his Sabbath school to his home in the country in order to visit with them and to become better acquainted with them. He gave them a strawberry treat, and it was his custom to enforce a moral lesson when an opportunity presented itself. He said, "How many like strawberries?" "Me, me!" "Why do you like strawberries?" "'Cause they're sweet." "Why would these berries not have tasted so sweet if you had taken them from my vines without my permission?" They seemed to understand, yet there was a pause, when one little fellow said he knew why. "Why?" "'Cause we wouldn't had any sugar and cream." Occasions like this are needed so that we can get better acquainted with our pupils.

The third need is love to work. The

main object of life is work. Christ Himself said, "I must work." Most people have a selfish idea in obtaining work. They get work to get, while the true motive is the Christian idea, "Get work to give."

That we may be workmen who need not be ashamed, we should have the three following needs supplied, shop, tools and materials, else it will be impossible to turn out finished work. Our shop is the Sabbath school room, into which the material is brought, and we need a Sabbath school room large enough to store away this material or else we will be hampered, and therefore cannot work to advantage. It is a general need, more room to work. Why this mistake is made by church architects I am at a loss to know, unless it is that they do not know the needs of a Sabbath school.

A workman needs tools to accomplish good work, and the one indispensable tool is the Bible. All other tools are mere auxiliaries and should be used to good effect, such as the catechism, lesson helps, maps and blackboard, etc.

Some workmen can use one instrument better than another, therefore we should avail ourselves of such instruments as we can handle, rather than reach after one which is beyond our measure. But a workman needs more than a shop and tools—he needs material.

He has a practical way of solving this problem—How to get the necessary material? He sends his solicitor. Every Sabbath school needs to keep its eyes open for new material. Superintendents, teachers and scholars may with a little practice become expert solicitors, and after all, this is the most profitable way to obtain material. The material turned into our schools may be a heterogeneous mass. The superintendent will display his wisdom in classifying and keep a vigilant

eye on the progress of the work in the primary, the intermediate and Bible classes.

From this you will realize how much we need a thoroughly graded school, and in every educational institution examination day is a recognized necessity, except in the Sabbath school, and the graded studies are aiming in this direction.

The work of the Sabbath school is a sacred work, and none more important, because we mould life in its formative period, and we should aim in developing staunchness and stability in character, so that when the day of trial comes, as it will come to every one of our pupils, they may be found equal to the temptation.

J. S. MARTIN.

#### THE NAME OF JESUS.

I was led one day to visit the native hospital, and a woman called me into a private room. The patient there was this woman's daughter, a little Hindu girl, about nine, who had fallen from a roof, and was suffering from concussion of the brain. She was lying unconscious, and the poor mother said: "Are you a missionary?" "Yes." "Then tell me about your Jesus. He can cure my daughter, can't He?" I found she had come from a place where there are no missionaries, but that *when she was a little girl she had once heard a few words about the Lord Jesus*. Now, many years afterward, in her distress, these words had come back to her, and she had written the name Jesus in Bengali on a piece of paper and had tied it on the child's arm, and there I saw it. It was crumpled and dirty and had only the one word on it, but what volumes it spoke to me! "Now," she said, so earnestly and so simply, "*I don't know Him, but you do; so you tell Him all about my trouble and ask Him to heal my child.*" How I felt the Saviour's presence in that room

as I talked and prayed with her! He knew her need, and had directed me to her. I found she could read, so I gave her a marked Bengali Testament. In a very short time her little girl got quite well, and now they have gone back to their home rejoicing.—*Selected.*

#### TO MY BROTHER.\*

What's Beaver Falls to me?

Donald's not there.

Who was't I wished to see?

Who wish'd to hear?

Where's all the joy and mirth

Made that town a heaven on earth?

Oh! they're all fled with thee,

Donald so dear.

What made the home to shine?

Donald in prayer.

What made the social fine?

Donald was there.

Now that it all is o'er,

What makes my heart so sore?

Oh! it is parting with

Donald so dear.

And now thou'rt gone from me,

Donald still dear,

I long thy face to see,

Thy voice to hear.

For him I loved so well

Still in my heart shall dwell,

Oh! I shall ne'er forget

Donald so dear.

But we shall meet again,

Our Donald dear;

Where there is no more pain—

No falling tear.

With loved ones gone before.

With Christ, the Conqueror.

"Dwell, dwell, forevermore,"

With Donald dear.

—PENELOPE.

Latakia, Syria, May 29, 1901.

\* Lines written on receiving news of the death of Donald Cargill Allen, of Beaver Falls, Pa., who departed this life April 29, 1901.

## EDITORIAL NOTES.

—Once more it is necessary to remind societies and individuals that packages for the foreign mission fields should be addressed to the missionary for whom they are intended, care of Mr. W. G. Thomas, H. O'Neill & Co., New York. Only in this way can the agent know to which of the ports they are to be shipped. Failure to bear in mind the repeated instructions of the Board in this matter has recently been the occasion of much confusion. In some instances, too, the goods are so carelessly boxed that they have to be repacked, involving loss of time and material. In future, if these simple instructions are not complied with, the goods will be placed in storage till the correct address is forwarded to Mr. Thomas and money to meet the expense of repacking.

—The readers of OLIVE TREES will find on page 279 a monograph on Geo. Leslie MacKay, D.D., the first foreign missionary of the Canadian Presbyterian Church. Having read that brief sketch of the man and his life-work, they should send \$1.25 to the Fleming H. Revell Company, of New York, Chicago or Toronto, for "From Far Formosa," one of the most thrilling stories of missionary work ever printed. In the spring of 1872 Dr. MacKay began his work in the midst of unbroken heathenism, alone and single-handed, and without an interpreter. Before his death he was able to report over twelve hundred converts in good standing in sixty churches at as many different points in North Formosa. This surprising success is ascribed by that devoted missionary, in the way of means and instrumentality, to the Christian zeal and enterprise of the converts. They "are taught," he says, "that the grace of God

has been given to them, not for their sakes alone, but in order that they may be channels for the communication of that grace to others. One of the most delightful experiences is to observe how eager converts are to be of service in helping others out of the darkness of heathenism from which they have so recently emerged. \* \* \* Some of the most conspicuous and useful workers in the mission were found as Andrew found Simon and brought him to Jesus." The book is filled with startling testimony to the saving power of the gospel, as well as vivid illustrations of the guiding and protecting providence of the Mediator. Buy it, and rejoice in the marvelous results that naturally and necessarily flow from the labors of one man wholly surrendered and filled with the Holy Spirit.

—There have also been laid on our table *Mission Problems and Mission Methods in South China.* By J. Campbell Gibson, M.A., D.D. Price \$1.50; and

*Typical New Testament Conversions.* By Frederic A. Noble, D.D., LL.D. Price \$1.00.

The first volume is a course of lectures on China as a field for missionary enterprise. Originally spoken to college students, the valuable information they contain is yet presented in a popular form. A man of education and a missionary of wide experience, the author is peculiarly qualified to discuss such subjects as the religions of China; the three stages of mission work—evangelistic preaching, the planting of churches and the culture of the Christian life; the Church in its numerical growth, in the character of its converts, and in its external relation. Instructive, covering a great variety of

topics, and pointing out failures and difficulties as well as successes, the book ought to be in the hands of every one interested in the evangelization of China.

The second book is a volume of sixteen sermons preached to the Union Park Congregational Church, Chicago. Finely conceived, well written and practical, they deserve a wider audience. The aim of the preacher was to bring out the individuality of experience through which the men and women, the stories of whose conversion he retells, passed in making their way out of the darkness and misery of sin into the light and joy of salvation. And admirably has he accomplished his purpose.

—The Student Volunteer movement is doing good service to the cause of Christ in publishing libraries of standard books on missions at a nominal price. Library No. 1 is composed of seventeen and Library No. 2 of twenty-one volumes. Either of these libraries can be furnished, when cash accompanies the order, at \$10, half the original cost, by the business manager, W. W. Cooper, 57 Washington St., Chicago, Ill. We cordially commend the books to our readers.

—In May OLIVE TREES received a letter from Utica, O., covering ten dollars from "A Friend of Missions," with instructions to "apply on Foreign Mission debt." The same mail brought a letter from Olathe, Kan., with a draft for thirteen dollars and forty-nine cents, "A donation of the C. E. Society of the R. P. Church, to be used as aid in the support of a native Bible reader in the Syrian Mission."

—In July OLIVE TREES received from Rev. John W. F. Carlisle, of Newburg, N. Y., an offering of eighteen dollars from his Bible class to the work of Dr. John G.

Paton in the New Hebrides. It has been forwarded with other moneys to Australia.

—At the request of the Clerk of Synod we insert the following announcement:

The Minutes of Synod are ready for delivery. The Clerk will be pleased to fill cash orders at 30 cents a copy. Order at once from S. G. Shaw, 45 Antrim St., Cambridge, Mass.

—At the request of Miss Mary A. Sterrett, OLIVE TREES publishes the following list of societies that have promptly and willingly responded to the appeal for Telgie Ibraheim:

One dollar each from New Alexandria, Wilkinsburg, Hopkinton, Geneva, Second Boston, Winchester, Slippery Rock, Bethel, Clarksburg, Morning Sun, Belle Centre, Syracuse, New Concord, Bloomington, East End, Dennison, Cincinnati, United Miami, Oakdale, Denver, Bear Run, Parnassus, Mansfield, Superior, Clarinda, New Castle, Almonte, York, Sterling, Kan., and Rehoboth; five dollars from Third Philadelphia; and one dollar each from Mrs. McCormick and Miss Anna Moret, of Bethel Congregation.

The friends of Telgie may not all know that she was married April 24, 1901, according to the following announcement that appeared in the Easton paper the following day:

Gilbert Price, of Phillipsburg, a blacksmith at the Ingersoll works, and Miss Telgie Ibraheim, a native of Armenia, were married last night at the residence of Mrs. Samuel Price, of Zane Street, by Squire Dinsmore. The contracting parties are mutes, and Isaac Carney interpreted the ceremony. Miss Sadie Wallace, of Phillipsburg, and Charles Garis, of this place, attended the couple. The ceremony was witnessed by thirty-two people, who were later entertained at supper.

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